

The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

EDITORIAL COMMENT.

The Awakening. In a very lucid and optimistic manner, the editors of *The Homiletic Review* for July set forth facts which show how the nations, especially of the East, are waking up—in fact how they are already awake. Joseph Cook said: “The nineteenth century has made the whole world a neighborhood: the twentieth century will make the whole world a brotherhood.” Let us hope. And there are grounds for hope if *The Homiletic* is to be believed. Think of it, ten years ago two young men went from Shanghai to study in Japan. These were the first from that empire. Eight years from that time there were 13,000 Chinese students in Japanese schools. This is a migration of students from a gigantic empire to a meager one unparalleled in history. Ten years ago China had one short railroad; now she has 4,000 miles of railway completed and 9,000 miles in building. One can now go from Peking to Hong-kong in 36 hours; four years ago it took 36 days for the same journey. One of the pioneer missionaries in China, a man of great courage and faith, predicted that in a hundred years there might be 1,000 Christians in China. The time for this prophecy has not expired, but there are today nearly two hundred thousand native Christians in China.

Korea, which only a few years ago seemed most hopeless against material and spiritual progress, shows an awakening unprecedented in history. In North Korea fifteen years ago there was not a Christian, much less a house of worship. Today she has one thousand churches and preaching places.

In Arabia the Sultan is building a railroad from Damascus to Mecca, and by the year 1912 it seems assured that locomotives will proclaim the advent of civilization in the Kaaba. Unless all signs fail the world is soon to behold a new Arabia and a new Persia, as we already see a new Japan and a modern Egypt.

One day you will hear that “modern methods of education, railroads and telegraphs have done in a decade that which the church could not do in a century.” When you hear that, gentle reader, say from your heart and from the basis of all fact that it is false, grossly and maliciously false. That which opened the way for education in the East, broke down the barriers there and made locomotives and electricity possible, was the faithful missionary preaching the simple Gospel of the Son of God. The Gospel bears now, ever has borne, the torchlight for civilization and for material progress.

Caring for the Aged. Nothing shows more clearly the leavening power of Christianity than the work, in countries where the force of Christianity is felt, being done in caring for the helpless and dependent. Orphan homes in all the lands tell of care for dependent children.

Now the nations are becoming deeply interested in the care of aged men and women who are not able any more to earn a living. Germany already has a system of obligatory insurance that in large measure provides for those becoming incompetent by age.

Now, and that which is more significant, the Prime Minister of England comes to his Parliament with a proposal, and one which meets the high approval of the House of Commons, to grant a free pension, after the age of seventy, of five shillings a week to single persons, seven and a half shillings a week to married couples. No pension is to be granted a person with a private income of ten shillings a week. It is calculated a half million aged poor persons out of a population of a million and a quarter over seventy years of age will be aided at an annual cost of \$30,000,000.

The United States already devotes great amounts to old soldiers, their widows and orphans. The question naturally arises, Why not care also for those worn out workers who deserve well of the State even in time of peace?

Long Hidden Treasures. In ancient Babylon and in Egypt the earth is even

now yielding up treasures concealed through the long centuries. Modern enterprise, backed with money and directed by a zeal for first-hand information, has done the work. Recent excavations have revealed the size and proportions of ancient Babylon. The palace built by Nebuchadnezzar has now been fully explored. In the palace is the grand audience hall in which the wicked monarch sat and received homage on his conquest of Jerusalem. It is conjectured that in this very hall Belshazzar's feast was held and that “on its plaster-covered walls the terrible message of doom was written.”

Sacred Writ tells of all this. Men have doubted the record. The findings by busy men and earnest scholars only declare in terms that cannot be mistaken the words of truth written in the Book of books.

This from *The Record of Christian Work* is of interest: “At its recent General Conference, the Methodist Protestant Church by a large majority turned away both from the Congregationalists and the United Brethren, and adopted a plan for a commission to formulate a scheme of union with the Methodist Episcopal church. It also voted to ask the Methodist Episcopal church to allow the United Brethren to come in with it. No request for admission into the proposed joint body was made in behalf of the Congregationalists, but the report as adopted expressed affectionate esteem for the Congregational church, while declining to pursue further negotiations with it.”

A newsboy, ten years old, sold an evening paper to a man in the Charlotte convention. Before the boy could make the change of a dollar which the purchaser handed him, boy and man were lost from each other. The boy went to the chairman of the convention for assistance. When it was announced that the man could get his change by coming forward, numbers shouted to the honest boy to keep his change and flocked around him and showered nickels and dimes into his hat till he had \$19.35. People admire honesty when they see it in frank and generous form.

THE TENTH COMMANDMENT.

By Annie E. Spencer.

Member of the recent graduating class in Elon College, N. C.

(Dear Dr. Atkinson: The following very fine essay by Annie E. Spencer, was sent me among the essays written for the prize lately awarded. All these essays were sent on the understanding that they were to be at your service for the Sun, if you desired them, or any of them.

Respectfully,

J. J. Summerbell.)

"THOU SHALT NOT COVET."

Ex. 20:17.

"I'll rather keep,

That which I have, than coveting for more,

Be cast from possibility of all."

Shakespeare.

The sin of covetousness, cherished by its own achievement into enormous magnitude, is even now working the ruin of this our American people. The church shares with the nation in the "rotteness of root," and shares also in the danger of a downfall. The condition of Judah in Jeremiah's time seems the counterpart of our own: "I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of dates. And their houses shall be turned into others with their fields and wives together: for I will stretch out my hand upon the inhabitants of the Land, said the Lord. For from the least of them even unto the greatest of them, every one is given to covetousness." Jer. 6: 11-13.

So hideous an object was covetousness in the future of the Jew's church and Christ's which was to follow, when the prophetic spirit looked down the ages, that warnings against it must occupy a prominent place in the written word. Accordingly, when we turn to the Scriptures, we find, that in this, as in other things, He has given us line upon line, precept upon precept.

In examining the commandment itself, it is well to note the definition of the word, which is used to mark the sin. The original meaning of "covet" is "to desire to possess." Its essential meaning is, "to set the heart on." The sin, therefore, suggested by the word is very evidently that of desire to possess something which belongs to another. That sin is present in every life is evidenced by this very desire to possess unreach-able things. It lies at the back of all others and in this prohibition rises immeasurably above human Code of Laws.

This law reaches back to the sources of things, and holds men responsible for the feelings and desires which he holds in his heart.

Of all the injuries in word or deed which are prohibited in the four preceding commandments, this contains all and also those which are in the heart but never come to light. In the enumeration of the things they were not to covet, He begins first with that which was last mentioned and so backward to the others. He saith, "Thou shalt not covet thy neighbor's house"—by designing to bear false witness or to commit theft. And then follows: "Thou shalt not covet thy neighbor's wife"—by intending to abuse her if opportunity served, or by endeavoring to ingratiate one's self into her affections and to lessen her husband in her esteem. Covetousness is the companion of adultery. They stand chained together, as it were, exposed to the gaze of every generation as it passes by. You observe, however, that under different names these two occupy the prominent places. For in Col. 3:5, He brings forth fornication and covetousness to be condemned in couples. The same apostle unites them in 1 Cor. 5:2, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator or covetous." Again, Eph. 5:3, "But fornication and all uncleanness or covetousness, let it not once be named among you as becometh saints." There is a real similarity of nature which suggests and justifies the classification that obtains in the Bible. It is the principle that like draws to like, and not a mere arbitrary juxtaposition that has produced the phenomenon exhibited in these texts of Scripture. The names are associated, because the natures are similar.

"Nor his manservant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's." These are his principal goods. The advanced civilization which lays an effectual restraint on rapacious hands, cannot drive covetousness from its seat in the soul. Dwelling there, reigning there, when one path is obstructed, it will form a new one for itself.

He says nothing of thirsting after life, which is supposed to be unlawful because less than that is forbidden.

This is the only commandment which treats solely of sins of the mind and heart, and in so doing it strikes at the very root of all sin, for every sin is born of desire. (Mary 7:21-22.) South in his Sermons, says: "The covetous person lives as if the world were made altogether for him and not he for the world." The happiness of others should have a consideration and covetousness is

opposite this. Some one has said:

"He who finds joy in other's joy finds three,

His Lord's, his brother's, and his own."

There is hardly a bitterer fruit of covetousness than selfishness. This evil we all observe and lament.

"There cannot be," as one observes, "a more unreasonable sin than this:

"It is unjust,—only to covet, is to wish to be unjust. It is so cruel—the covetous must harden themselves against a thousand plaintive voices.

"It is ungrateful—such forget their former obligations and their present supporters.

"It is foolish—it destroys reputation, breaks the rest, unfits for the performance of duty, and is a contempt of God himself.

"It is unprecedented—in all our examples of virtue mentioned in the Scripture.

"Lastly, it is idolatry" (Col. 3:5). The idolatry of the heart, where, as in a temple, the miserable wretch excludes God, "sets up gold instead of Him, and places that confidence in it which belongs to the great Supreme above." Here the tendency of covetousness and idolatry is assumed. Let those who live in the habitual practice of it, consider the judgments that have been inflicted on such characters; the misery with which it is attended; the curse such persons are to society; the denunciations and cautions respecting it in the Holy Scriptures, and how effectually it bars men from God, from happiness, and from Heaven.

Was it too much to say that covetousness lies at the root of all the evils that blight the world, especially its so-called civilized portion? No. Not only in the national outlook is covetousness discovered, but at the base of all social problems lies the same worm of discontent. "The greed of the capitalist and the madness of the anarchist, the brutality of great corporations and the superb cruelty of un-Christian democracy. All arise from lust of possession. All the individual vices that are robbing the nations of their young men and maidens—drink, impurity, gambling—grow out of the unsatisfied craving of the heart—covetousness."

NOTICE.

All delegates and visitors expecting to attend the Western North Carolina Sunday School Convention will please notify Mr. W. D. Curtis, Liberty, N. C. Both passenger trains will be met at Liberty, N. C., July 23, 1908. Let us have a representation from every school in the conference.
E. L. Stack, Sec.

PROMENADES—IRISH AND ENGLISH.

After a very pleasant voyage of ten days Miss Helfenstein and I landed at Queenstown, Ireland, Tuesday morning, June 9th, at 5:30 o'clock. By eight o'clock we had seen everything we cared to see there so we took the train for Cork. I hardly knew whether we were on a real train, it was so small, but after a short journey we were in Cork. Here we spent a day and a half visiting the surrounding castles. The most interesting castles we saw were "Blackrock" and "Blarney." Blackrock Castle is supposed to be the place where William Penn embarked for America. "Blarney" so known because of the blarney stone which was blessed by Father Matthews with the statement that whoever kissed the stone would be eloquent. The stone is very hard to reach so we decided we would rather miss the eloquence than to try to reach the stone.

The night of the 10th we crossed from Dublin to Holyhead and spent one day in Chester, here we walked around the old town wall which was very interesting. We also visited the house where the Earl of Derby lived and saw the room he was concealed in for six weeks before he was beheaded.

We came to Birmingham last Friday and remained there until Monday when we came to Leamington. We have made this our headquarters for this week so as to be near Kenilworth, Warwick, and Stratford-on-Avon. Today we have visited both Kenilworth and Warwick. I like the old Kenilworth Castle more than any other place we have seen. Though it is all in ruins now, it is very interesting.

Yesterday, though it rained all day, we went to Stratford-on-Avon. Our first visit was to Anne Hathaway's cottage. This cottage is not far from the depot. The nearest way to it is through a footpath across a large field. As we walked along this path opening the gates and climbing the stile, we wondered how many times Shakespeare had trodden the same path. While at the cottage we met a school teacher from Illinois who had just been over the town and he went back with us and pointed out every place of interest. As we were crossing the yard of the old church which Shakespeare attended, we saw the people crowding in. On asking the reason, we were told there were to be two weddings, one just after the other. It was time then for the first and as they were public we went in and saw them both.

One other interesting thing we saw in Stratford, not noticed by many tourists and not mentioned in the guide book, is

a cemetery. We were on the wrong road to the depot when by accident we noticed it. There were only a few graves but each had a stone erected with inscriptions representing the various languages. We recognized those in Greek, Hebrew, Latin, French, and English, but the first one we didn't know. Miss Helfenstein copied one in English that we thought very pretty, at least she wrote while I read it to her. She had also begun to copy the language we didn't recognize so as to find out what it was. We waited for some time hoping to see some one whom we might ask who was buried there. At last a man came by and I asked him if he could tell us what cemetery that was. Miss Helfenstein was still copying the inscription in the unknown language. His answer was, "This is where dogs are buried." It is needless to say our next stop was the depot.

Miss Helfenstein sends regards to the "Sunny" readers.

Elsie Atkinson.

Leamington, England, June 18, 1908.

ENGLISH IMPRESSIONS UPON A STUDENT.

June 9, early in the morning, the rugged shores of Ireland came to view and it was a gladly received vision, for we had been on the waters ten days. We did not lose to sight these coasts before the blue hills and distant mountain peaks of Wales were in sight, so the last day was spent pleasantly and the night too was a quite restful one, for by eleven o'clock we had dropped anchor in Liverpool harbor.

June 10, we landed, and having no great quantity of tobacco, diamonds, or other precious stones, we easily passed the Custom House. We left the great commercial center, early as possible, for the quiet, calm, picturesque England, and it is that best England in which we are living now.

An American visitor soon meets with many new things, although we speak the same language and by blood are related. The country is flooded with American tourists—mostly of the suddenly-made-millionaire kind—and so they think WE ALL are enormously rich. They think we all are from New York and call us by the New Englander's name, "Yankee." The average Englishman doesn't appreciate the area of our country (the State of North Carolina is as large as their whole island), but they do have our pocket-books sized up.

But besides having our riches sized up they have the common sense of a great many of the rich Americans, who tour through the country only to spend their

easy-made money, sized up. To show what a laughing-stock some of them must be, I will cite an instance which happened on the boat as we were coming over. This is taken from the diary of Prof. Lawrence: "A Dr. A., of Philadelphia, and a Mr. G., of the same city, who is quite a Shakespeare scholar, having acted in Shakespeare's plays fifteen years in preparation for his profession, law, were talking of the benefits of sleep when the latter quoted the fine little ode from Macbeth on sleep, just as one Mr. W. came up to them. Now Mr. W. had a wax-figure, statue-like looking wife on board, very much larger and taller than himself and a short, stout, red-headed daughter, short and stout like himself. He recognized the quotation from Shakespeare as being from Julius Caesar, whereupon Mr. G. corrected him instantly, saying, "It was from Macbeth." "Oh," said the other, "I made a mistake. I am very fond of Macbeth, I bought two of his books just before leaving home." At this point the wax figure wife came up and Mr. W., taking her by the arm with the air of a vaudeville actor, exclaimed with an amusing style of affectation, though intended to be serious, "Oh, my Ophelia." This fellow will represent America in Great Britain this summer—he will be one to visit Shakespeare's grave, and no doubt while he is over here will inquire after Macbeth's birthplace and burial place. "Oh that we could see ourselves as others see us," and then profit by the vision.

What impressed me most forcibly in England, not excepting the genial kindness and extreme courtesy of the people, is the quiet beauty of her landscape. It is a picturesque England from shore to shore and rightly is it called the Emerald Isle. Four hundred years before America was known her hills were dotted with monasteries and castles and yet, while the daughter country was in infancy, she was in the dawn of that glorious age of literature which remains unsurpassed and unequalled today. England is rich—rich in the lasting things—in literature and in nature's perfection.

With that satisfaction of mind found in this realm of literature, and with that peculiar joy had in the association with the birthplace and burial place of the greatest in the greatest art, "there is a pleasure in the pathless woods, there is a rapture on the lonely shore, there is a society, where none intrudes." A soft, quiet, pastoral scenery, which we have not, always greets the eye. Whether we ride down the Thames, placidly winding through a panorama of woods and meadows and sunny hills and dales, with here and there gushing and foaming cascades

(Continued on page 6.)

NOTES AND PERSONALS.

In The Sun of June 24th Rev. A. W. Andes was made to say that the church at Palmyra was 28X86 feet, when what was meant was 28X36 feet. The correction is cheerfully made.

The North Carolina and Virginia Sunday School Convention at Bethlehem, Alamance Co., next week. Only this one Sunday remains in which to elect delegates and make up report. Do not fail. It is important.

We received, all too late for acceptance, however, a cordial invitation from Rev. D. A. Long, D.D., to the "reunion of the Long family at the Old Long Homestead, near Graham, N. C., Saturday, June 27." We learn that the occasion was duly celebrated and highly enjoyed.

Pastor H. Scholz reports a most pleasant and successful Children's Day service at Antioch, Warren Co., N. C., Sunday, June 28. An immense congregation greeted the happy children and all enjoyed the day. The pastor preached to a large congregation in the afternoon. The church is preparing to recover and improve the house of worship.

Mail will reach Prof. W. P. Lawrence at 21 White House Road, Oxford, England. Two of our travelers abroad have letters in this issue which will be much enjoyed, Miss Elsie Atkinson and Mr. A. L. Hall. Misses Wilson and Ramsey are in Paris. So far no word has reached us from Elon's art teacher, Miss Cook, who has charge of an art class on a journey in Italy.

The Bible has been translated into five hundred different tongues and languages, and the work still goes on. The unthinking, shallow and bigoted may attack the old book, but it continues unharmed and unhindered in its great and glorious missionary effort and conquest from land to land and from sea to sea. The Bible is not only a marvel and a wonder, it is the living monumental miracle of all the ages.

Rev. H. Scholz, Macon, N. C., has been a pleasant visitor at Elon this week. He has been elected principal of the county high school which is to open at Macon in September. Bro. Scholz is pastor of several nearby churches and is doing a most noble and praiseworthy work in opening up several places for prospective churches. In three different sections he is holding religious services in school houses where churches are needed and where prospects are bright. Pastor Scholz is going to be classed among our successful church builders.

Pastor W. L. Wells closed a very successful revival with his Palm Street, Greensboro, Church Sunday evening last. There were thirty or more conversions. Eleven united with the church at the close of the meetings, others to join next Sunday. Rev. W. T. Herndon assisted.

Editor Atkinson received the painful news that his two daughters, Jennie Willis and Mary D., were ill with typhoid fever at the home of their uncle, Mr. W. J. Lee, Nansemond Co., Va., whither they with Mrs. Atkinson had gone for a stay of some weeks. The editor left Wednesday to be with his sick ones. His address while there will be Box 662, Norfolk, Va.

The credit of last week's Christian Sun is all due to Prof. W. A. Harper, he having read much of the proof and furnished also the editorials, the editor being detained longer and more closely than expected in committee work of the Southern Christian Convention. Prof. Harper's brilliant pen made last week's Sun shine indeed and we acknowledge with gratitude his great kindness to us and to our readers.

Rev. C. Summerbell, D.D., Fall River, Mass., writes that our church at Swansea, Mass. (between Providence, R. I., and Fall River, Mass.), is without a pastor. This is one of the oldest churches of the denomination and has sacred traditions. Its membership is of the best class of New England people. The salary is \$800, and parsonage. They need an educated, religious and biblical man. Bro. Summerbell will be glad to receive the name of a suitable minister who has inclination to the place.

Pleasant Grove Church, Halifax Co., Va., celebrated its annual Children's Day exercises Saturday, July 4. A large audience greeted the happy children, and the happy and well-trained children did their parts most efficiently. Sister J. H. Farmer, an adept at such work, trained the children, having made selections for recitation and song that were appropriate and enjoyable. The Aid Society, under whose auspices the exercises were held, realized about \$50.00. Prof. W. A. Harper made an excellent and timely address in the afternoon.

From The Norfolk Landmark of July 1, we learn with sorrow of the death of Brother John L. Gibson, of our Rosemont Church. Bro. Gibson was a man of worth in church and community and his taking away is mourned. The Landmark says: "Yesterday afternoon at 3:30 o'clock, Mr. John L. Gibson succumbed to an attack of paralysis and departed this life at his home, Rosemont, Norfolk County, in the 57th year

of his age. The deceased was a native of the county and practically all his life was spent in the Rosemont section. He was a prominent trucker and very popular among a large circle of friends. Mr. Gibson was a member of Rosemont Christian Church and among the foremost in the organization of that church, having given to the congregation the site on which their present house of worship is located. He is survived by a grief-stricken widow and seven children, who are as follows: Mesdames Gertrude Burton and John Fleming, Misses Nellie and Grace Gibson, Masters Luther, Howard and John Ben Gibson, also two sisters, Mesdames Jesse McCloud and T. E. Cuthrell, and one brother, Mr. B. F. Gibson. The funeral will take place Thursday morning at 10 o'clock from Rosemont Christian Church. The obsequies will be conducted by the Rev. W. D. Harward and the remains will be laid to rest in the family burying ground."

NEWS ITEMS.

There is talk of a popular subscription for a suitable monument to the memory of Grover Cleveland.

The Socialists of North Carolina met in State convention at Winston-Salem July 6 and named a full ticket for State officers.

A candle ten feet high which will burn continuously for two years has just been moulded for the Italian Cathedral in New York.

The Norfolk and Southern Railway, operating 600 miles of road in Eastern North Carolina, went into the hands of receivers July 1.

The recounting of ballots in New York has concluded with Hearst gaining 863, which however still leaves a plurality for Mayor McClellan of 2,971.

The Pennsylvania Bible Society celebrated its centennial recently at Philadelphia. This Society has distributed eight million copies of the Bible in fifty-seven languages.

The Laymen's Missionary Movement has held campaigns in twenty-two cities in the last six months. The churches in the Movement which gave \$297,450 to Christian work in foreign fields last year have pledged to raise \$1,175,000 for similar work this year.

The National Democratic Convention is this week in session at Denver, Col. Enough delegates have been instructed to nominate W. J. Bryan, of Nebraska, on the first ballot. Other candidates are Judge Gray, of Delaware, and Gov. Johnson, of Minnesota.

OUR YOUNG PEOPLE.**Organization.**

The Southern Christian Convention at its recent session provided for the more perfect organization for the young people of the Christian Church for Christian service. There has been a lack of concerted action among the young people of the church, simply because there has been no provision made for them to accomplish much in their own name and by their own efforts. The committees heretofore to whom the young people's work of the Convention was entrusted seem to have taken it for granted that the only service they were expected to render was simply to meet at the next session of the Convention; hold a short meeting and report, from memory, what the young people of the church were doing, or rather what they were not doing, with no feeling of responsibility for this state of affairs. The committees of the Sunday school and Christian Endeavor society, appointed at last session of the Southern Christian Convention, are different from all preceding committees. They are going to do something. They are at work now planning for the work. They are authorized jointly to call a great convention of the young people representing every church, Sunday school, and Endeavor Society in the Convention, and organize them into a general convention for the study of the young people's work in the church. Prof. S. M. Smith and Rev. C. H. Rowland, the chairmen of these two committees, believe in bringing things to pass. They have excellent men on their respective committees that think with them, and we can easily predict great things for the young people during the next two years. They realize that committees are appointed to do something, not simply to report what others have not done.

The Purpose of the Organization.

The purpose of this organization is to study methods, plan concerted action, outline progressive work, and co-ordinate and unite the work of the young people for usefulness, progressiveness and development in spiritual things. These things will open a new field of work, and develop workers for the future growth of the denomination. It will train leaders for all departments of church work. The greatest result of this convention is not the convention itself, but to make the convention a means for the organization of societies in all the churches, and the organization of classes in the Sunday schools. These organizations are not the ultimate idea before us, for organization alone is nothing without a purpose for which the organization stands. These several or-

ganizations working in co-ordination under the general organization shall have for their ultimate purpose the training of our young people for individual and collective church work. The training of the young people of the church for efficient Christian service must be the supreme ideal ever kept before our committees, uppermost in our general organization and continuously before all the subordinate organizations or else this movement will fail of its purpose. Education without training is powerless to do the most efficient service in the church, and while many of our young people are being educated very few of them are being trained for skilful Christian service. This work of training must provide for the leaders in every department of church work.

The Committees' Work.

The work of these committees is different from all preceding committees on these subjects—in fact, these committees are different. These committees are empowered to call the convention, to keep the subject before the young people until the convention is called; to agitate the subject through press and private letter, to discuss it at all our Conferences and Conventions, to keep our church paper full of information, plans, purposes and prospects for the young people of the church. It is their duty to conduct a column in *The Christian Sun* which the Convention set apart and dedicated to this department of church work, or it is their duty to meet and elect a secretary of the young people's department of church work, whose business it shall be to gather information, and render assistance in the organization of local societies and classes until the general convention is called. This secretary could also edit the column in *The Christian Sun* which the Convention placed at the disposal of the young people's movement. Who is to be the editor of this department? Whom have our joint committees approved? When are they going to publish something for the benefit of those who are anxiously awaiting for something to be done? Is the day of dead resolutions passed? Are committees appointed to see that our Convention shall put into application its resolutions? It seems that the committee on revision of "The Government and Principles of the Christian Church" think that the Convention means business by making appointments. They have held a meeting of several days and are bringing things to pass. How about the committees on Sunday school and Christian Endeavor, which committees were entrusted with the organization of our young people and also with the duty of electing their own secretary and edit-

or and conducting a column in our church paper?

The Young People's Work.

It is the duty of the young people in the church to do all in their power to aid in the organization of local societies in their churches and Sunday schools and give their hearty support to the young people's movement. Every church and Sunday school should plan to send at least one delegate to this prospective young people's convention. Send delegates whether you have an organization in your church or Sunday school and provide for their railway expenses. Every Sunday school, church or society should seek to send some of the brightest, most intelligent, and most progressive young people of the church into this work so that they may not only study plans, but put them into practice when they return to their homes. Practical plans will be presented for the organization of Christian Endeavor Societies for town and country churches, for plans of work and training for service in these societies. Plans will be presented for the organization of classes in Sunday schools, and for the great work that may develop through this department. The young people should attend this meeting and give their most hearty support to every movement that looks to their good in the various departments of church work.

W. C. Wicker.

NEWS ITEMS.

Murat Halstead, one of the great editors and most vigorous journalistic writers of the last half of the nineteenth century, died at his home in Cincinnati, O., July 2 in his 79th year.

Commander Robt. E. Peary sailed from New York harbor July 6 on the "Roosevelt" for another dash in search of the North Pole. May his expedition be successful.

It is announced that the three candidates for governor before the Charlotte Democratic Convention spent an aggregate of nearly one hundred thousand dollars in trying to secure the nomination.

Dr. Albert Warren Ferris, president of the State commission in lunacy, has declared Harry K. Thaw of unsound and unsafe mind and that he should be kept, as he is, in an insane asylum.

Rev. Walter Holcomb, son-in-law of the late Rev. Sam Jones, and himself an evangelist, was recently indicted for using obscene and offensive language in a Cartersville, Ga., pulpit and was declared guilty by the court and fined \$200.

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and quiet backwaters with lovely homesteads nestling amidst the trees and flowers of fairyland gardens; whether we walk along the smooth highway where the breezes are soft and the sun beams pleasantly warm, when the lark, "singing still doest soar, and soaring ever singest," when the green elms shimmer in the freshness of spring and the sleek cattle stand knee-deep in billowy waves of buttercups, and when sunshine and shadow sweep over the landscape and every vista is draped in gorgeous apparel; or whether we stand on the walls of some old castle and look over the happy valley teeming with life, with that life suggestive of peace and pleasant leisure, there is still the same enchanting loveliness. To linger amongst the memories of our forefathers, and these are our forefathers, is an occupation which combines sadness and pleasure. The imagination of one is stirred by the recollections of deeds that have been achieved and manners and customs that have passed away; but the landscape is, as it were, overarched by that pensive cloud, which is brought into being by the vivid consciousness of evanescent mortal things.

So if one is seeking the pictures with which to feast the eye or the knowledge with which to feast the mind, he can find it here.

Alonzo C. Hall.

Oxford, June 18, 1908.

SALINAS LETTER.

It is estimated that there are as many as a thousand Americans in Porto Rico. You can hardly find a town that does not have an American living in it. Religious services in English are held regularly in Ponce, Mayaguez, and San Juan. There may be others but if there are I have no knowledge of them. The greater part of those who have come to Porto Rico have had church privileges at home, and very few indeed profess allegiance to Rome. Complaint has been made by missionaries that Americans were not a help in evangelizing the island. And the following experience which I had one day at Jauca would seem to add weight to the statement. It is the custom of the Porto Rican, many times in the presence of Americans, to exhibit his knowledge of English. Sometimes their stock is exhausted when they have blasphemed the name of God. While at Jauca, I heard a man swearing in no uncertain accent, so much so, that I was sure he was an American negro. I approached him and reproved him in English. He stood like a statue, and finally amazed me by saying in Spanish

that he did not understand. When I explained in Spanish what he had said in English, he replied: "I did not know it; I only said what I constantly hear the Americans say."

Americans rarely attend Spanish services, and perhaps missionaries in their zeal for the natives and their conversion have neglected too long those of their own nation. This is too much the feeling and the way the American regards the missionary. Paul, the great and model missionary, always sought those of his own nation. What an inspiration to Christian work in Porto Rico if a thousand Americans gave their influence to alas, they do not. And too often we are misrepresented by our enemies who say we are religious because we are paid to be zealous.

Americans scattered here and there over the island with no opportunity of a religious service have a hard struggle to keep up a religious experience. Even missionaries who are daily holding services feel the need of a different kind of service. The American in Porto Rico is to be pitied rather than blamed for his inattention to religion. Worship is not so dear in a different language no matter how well understood, as the language in which we first learned to worship. Is it any wonder, then, that our own people grow cold with no service to enjoy, surrounded with every evil environment possible, and with a feeling that the missionary is specially and only sent to the natives?

Under the impulse of the feeling that our best friends in Porto Rico were those of our own nation and that they would appreciate attention and English services, I have opened wide our church doors and gladly receive them once each month. We have only had one service, and it was very pleasant. About twenty were present. We had some present who had not attended service in years. It was like a family reunion to worship God in the language we love and with the people who could help us sing the old songs, "Nearer, my God, to Thee," "Jesus, Lover of my Soul," and "Blest be the Tie that Binds." We know not what the services will be in the future, but we hope we may be used in some way to help those who have so little opportunity of attending English services.

T. E. White.

Salinas, Porto Rico.

A LETTER TO THE SUNDAY SCHOOLS OF EASTERN VA. CHRISTIAN CONFERENCE.

(To be read to the school.)

Waverly, Va., June 27, 1908.

Dear Bro. Superintendent: The next

annual session of the Eastern Virginia Sunday School Convention will meet with Antioch Christian Church at Windsor, Va, (on the N. & W. R. R. just twelve miles from Suffolk). July 22, 23 and 24, 1908.

It is an age of epoch-making for the Sunday school. The world, as never before, is turning to the Sunday school. and in all history there has never been known such strenuous organizing of Sunday school forces as at the present time. The International Association (a school of methods) alone is spending one fifth of a million dollars triennially for a more thorough work among the schools throughout the land. It means new and greater things for our schools. It means "the future generation for Christ."

We are a part of this great work and are entitled to our portion of its benefits, and I am sure we desire that portion. But we cannot get it unless each school is fully and adequately represented at the conventions. By "fully" is meant "a full delegation," besides every one of your school who can should attend. This is to get up a mass of enthusiasm and inspiration and by consecrated cooperative effort, each delegation may be able to carry back to its school the good things learned at the convention and there put in force every practical method for the school's advancement and efficiency. By "adequate delegation" is meant, send such delegates who will go and attend the sessions and on returning will take steps to adopt every method possible for the good of the school. The Sunday school work demands attentions as never before and we haven't time now, nor can we afford, to have representatives who merely look for a good time and consider it a matter of choice whether they attend the sessions or not, and likewise carry nothing back home. I do not mean this to disparage the work of those who have represented the schools in previous years. They are certainly to have credit for what they have done. I mean simply that the Sunday school world is awaking and the possibilities of all of us are enlarging. Let us arise and greet the rising sun with wide-awake souls ready for any vision and any service.

Please arrange to have a full delegation. Each school of fifty members or less, shall be entitled to two delegates, and one delegate for each additional twenty members, provided no school shall have more than eight delegates. Each school shall send to the convention a membership fee of five cents per member enrolled, plus a mission apportionment, your own mission apportionment being \$—.—. This mission apportion-

ment is an earnest and devout call of the convention to raise \$500 to be applied directly to missions, which is an emergency at this time. Please send up a full amount.

Again: You will find enclosed a blank report. Fill it out very carefully and correctly. If you are not sure it is correct confer with your pastor and have him assist you. This is very important as we want statistics correct both for our own use and the use of the U. S. government.

Thanking you, I am,

Very truly yours,

H. E. Rountree, Cor. Sec.

HOLLAND ITEMS.

Saturday and Sunday, 27th and 28th of June, was quarterly meeting with us at Holland Christian Church. The conference on Saturday, though not so well attended as it should have been, was full of interest and profit to the church. I am surprised that so many should absent themselves from the work of the church. It certainly shows a lack of interest in the church. It really may not mean that, but the prompt, punctual members, who are ever ready for every good word and work, are apt to impute it to this cause. With other important business, the church has decided to hold a protracted meeting, to take place in September, commencing the week after the second Sunday.

Yesterday (fourth Sunday) was a gala day with us here. The congregation was large—the large, well-seated house was packed at an early hour, with an anxious, waiting congregation. As the pastor considered it a fit time to press the claims of the mission cause, or the conference assessment, as we may term it, this with force and effect was presented. The pastor's appeal was clear and logical, and as the sequel will show, had its desired effect. The collection not only reached the expectations of the most sanguine, but went beyond. I think the amount collected was over the \$120 called for by the conference. This was indeed liberal considering all the circumstances. Yet we must say we have some members of noble, magnanimous spirit, who do not lack for zeal and sacrifice to make any good cause a success.

Yesterday was a highly favored day, bright and pleasant. We had Children's Day in the evening. Mrs. Newman and Miss Mamie Holland had taken the task of preparing the children for this exercise. Though limited in time, by constant and persistent effort they made the exercises a decided success. A number of the children were small (indeed most

of them were), yet they acted their parts admirably. Miss Mamie has always manifested a deep interest in the work of the church. Though young in years, she has on several occasions, previous to this, prepared the children for similar exercises. From the frequent cheers as the exercises proceeded, one would suppose the large audience was delighted with the exercises.

The Ladies' Aid Society was largely attended last night, and we suppose from the work accomplished, was greatly enjoyed by all. Though I was not present to enjoy the exercises, and the delightful social occasion, a good lady friend sent me some of the nice ice cream, which I greatly enjoyed. Mrs. Dr. Holland, a member of the society, who was present, thinks it was the most interesting and profitable meeting of the society she has ever attended.

Our night services were largely attended and exercises were seemingly much enjoyed. The song service especially worthy of mention.

R. H. Holland.

FIELD NOTES.

We held our second quarterly meeting the first Saturday and Sunday in May at Bethel and memorial service the first Sunday in June. The Sunday school is doing well. We held our second quarterly meeting at Center Grove second Saturday and Sunday in April and memorial service the second Sunday in May. I have received two new members into the church. The Sunday school is the best that the church has had since I have been pastor.

We held our second quarterly meeting at Bethlehem the third Saturday and Sunday in April. The church is doing well and the Sunday school is fine.

The church expects to hold the protracted meeting the third Sunday in August and week following.

We held our second quarterly meeting at Concord the fourth Saturday and Sunday in April, and memorial service the fourth Sunday in May. I have received one new member since conference.

Thos. W. Strowd.

Chapel Hill, N. C.

The Government is preparing another suit against the Standard Oil Company which if won will exact a fine of \$68,000,000. By the way that fine of \$25,000,000 imposed some months ago seems to have been lost in the shuffle.

Two years ago on the Fourth of July 160 persons were killed, and more than 5,000 maimed, with fire works and other noisy and barbaric means of celebration.

SUNDAY SCHOOL MISSIONS.

The Sunday school seems to have gained precedence over all other topics, and is the one absorbing theme at this time. While Prof. Harper is dealing with the "Teaching Problem" Brother Butler comes in with some very helpful statistics, and then Brother Harrell steps up and makes a noble plea for the Convention and asks some very pointed questions concerning Sunday school missions.

I shall not attempt to answer his questions, but beg to refer to the minutes of last Convention and ask that he read the collector's report. Think perhaps he may be able to discover some reasons for the shortage. A little more than half of the schools paid their mission apportionment in full, while sixteen of the schools did not respond to this call at all. When all the trees in an orchard bear a full crop there is abundance of fruit, but when nearly half of the trees bear little or no fruit there is sure to be a shortage. But because a tree does not bear fruit one year is no reason that it cannot and will not bear fruit the coming year if it is properly cared for. So I trust all of the pastors and superintendents in the bounds of the Convention will see that their schools are properly watered and cultivated and their full mission apportionment harvested and brought to the Convention. I can't answer for all the schools, but will assure Brother Harrell that South Norfolk will come up with her full apportionment.

I do not wish to be considered personal at all, yet since I have served on the apportioning committee for two years I feel that I have a right to ask these delinquent schools why they do not bring up their mission money? The committee tried to distribute the \$500 among all the schools as equally as it knew how. Is it possible that Damascus Church with 250 members is not as able to pay \$9, as South Norfolk with 85 members is to raise \$13; or Cypress Chapel with 195 members can't raise \$11 as easily as Portsmouth with 107 members can raise \$23; or Mt. Carmel with 266 members is not as able to raise \$15 as Waverly with 144 members is to pay \$26? Surely it is not a question of ability; so it must be a lack of interest or negligence on the part of some one. When we consider our needs and opportunities there should be no lack of interest or neglect of duty.

The Home Mission Committee is unable to answer all the worthy and needy calls that are made upon them. The Sunday schools should not fail to contribute at least \$500 annually for this cause.

J. O. Cox.

July 2, 1908.

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE "CALL" TO THE MINISTRY.

Various reasons are assigned for the decrease in candidates for the ministry. By some it is said the pay is too poor to induce young men of talent to enter the ministry. Others hold that the field does not afford opportunity for promotion and development. And so on.

There may be, and are, various causes at work. A recent writer in the New York Christian Advocate insists that one powerful reason for the present situation was that the claims of the ministry are not forcefully and directly impressed upon young men. "I have been a church member for over thirty years, having lived in various cities and, on account of justifying circumstances, have been affiliated with three of the great denominations, but have never yet heard a sermon on this subject or any special appeal." This observant layman thinks that though there might not be in the congregation many who would be directly interested in such a sermon, "if only one genuine, thoughtful and able young man be led into the ministry, no human being can measure the influence of that sermon."

There is weight in these words. Why should appeals not be made for young men to enter the gospel ministry? Entering the ministry is a sacrifice: but did anyone ever make a sacrifice without being persuaded, prayed or plead into it?

But Paul teaches that no one should enter the ministry unless called of God. Certainly. Neither should one be received into the church unless regenerated by the Holy Spirit. But does that fact keep the preacher from pleading with the sinner to "come" and to "accept?" Why may not a preacher preach on "The Call to the Ministry?"

PURCHASING PEACE.

In his famous lecture on "The Prince of Peace" William Jennings Bryan uses words to this effect: "Some have thought to purchase peace with riches and they have labored to secure wealth, hoping to find peace when they were able to go where they pleased and buy what they wanted. Of those who have endeavored to purchase peace with money, the large majority have failed to secure the money. But what has been the experience of those who have been successful in accumulating money? They all tell the same story, viz., that they spent the first half of their lives trying to get money from others and the last half trying to keep others from getting money from them, and that they found peace in neither half."

The lecturer might have added that there was very great doubt as to which half of a man's life was harder and weighted with more care and anxiety, the half in which he was trying to get money or the half in which he was trying to keep it after he had gotten it.

Money does not purchase peace. It may purchase means of pursuit and pastime. Peace is from within, not from without. There is nothing to compare with it in worth and possession. But only the conscience void of offense to God and man can bring peace. No dollar ever bought it. The good God made it a possession too sweet and too dear for that.

THE OLDEST TEMPERANCE SOCIETY.

The claim is made, and so far without successful contradiction, that the Pleasant Hill Temperance Society, organized at Pleasant Hill Christian Church, Alabama Co., N. C., is the oldest temperance society in the State. It was organized July 4, 1833, and celebrated last Saturday its seventy-fifth anniversary. It has never disbanded, but has met regularly since its organization three quarters of a century ago. Two members who joined in 1834 are still living, and are yet active members, while several who joined fifty years ago are still active members. In the recent campaign for prohibition every member of the society, and every member of Pleasant Hill Christian Church old enough to vote, cast a ballot "Against the Manufacture and Sale of Intoxicating Liquors." This is one of the soberest, safest and most prosperous communities in all the State and is justly proud of its unparalleled record for temperance. Miss Eula Dixon is president of the society, and Mr. T. F. McVey is secretary. A great audience gathered at good old Spring Hill

Church Saturday, July 4, to hear eloquent and able temperance addresses and to celebrate in picnic and royal fashion the anniversary of this which is, we think without doubt, the oldest temperance society in North Carolina.

TWO PRESIDENTS.

The most noted and influential citizen in the United States is President Roosevelt. The most distinguished and influential educator in the United States is President Eliot of Harvard. What these two say is worth thinking about. And the other day they thought differently on a very vital matter.

Two students of Harvard were suspended for breach of college rules. As an alumnus of Harvard President Roosevelt attempted to interpose and have the students reinstated. Accordingly this telegram was sent from the White House:

"To President C. W. Eliot, Cambridge: Is it not possible and would it not be more fitting and just to substitute another punishment for Fish and Morgan, if, as is stated, they merely took away a book which they were permitted to use in the library? It seems to me, and, I feel sure, to the great body of graduates, that it is unfair and unnecessary to make others suffer for an offense of this kind for which some other punishment might surely be found.

"Theodore Roosevelt."

President Eliot sent the following telegram in reply:

"To President Roosevelt, White House, Washington: Each man did a dishonorable thing. One violated in his private interest, and in a crooked way a rule made in the common interest, while the other gave a false name and did not take subsequent opportunity to give his own. The least possible punishment was putting them on probation, but that drops them from the crews. A keen and sure sense of honor being the finest result of college life, I think the college and graduates should condemn effectively dishonorable conduct. The college should also teach that one must never do scurvy things in the supposed interest or for the pleasure of others.

"Charles W. Eliot."

In which reply we have a notion that the great educator read the great statesman a lesson in morals that he will not soon forget. The reply is worthy of a great teacher, quietly, but firmly reproofing a former pupil, though that former pupil is the chief executive of the nation.

If a college can effectually teach and maintain among its pupils a "keen and sure sense of honor" it has done much for its day and generation.

SUFFOLK LETTER.

Piety and patriotism managed to get into my cranium today as a subject for reflection and forecast, and the "Suffolk Letter" is so empty that I concluded to pour the contents of my "Fourth of July" thought into it.

It is exactly one hundred and thirty-two years today, by the calendar of these United States, since the original thirteen "colonies" declared themselves free and independent States." If the growth in patriotism has been equal to the growth in population, then patriotism is at a premium in this country of eighty million souls. The psychology of this age talks about subconsciousness, and I am inclined to believe that there is a subconscious patriotism much wider and deeper than any conscious patriotism in the American heart. The average citizen does not comprehend the meaning of closed post offices and banks and many other institutions on the Fourth of July, as a national holiday, celebrating the great historic event of the Declaration of Independence in Philadelphia on July 4, 1776. I do not think that I comprehend its meaning myself. But underneath this lack of intellectual grasp of the subject there is an American spirit, a love of country, a loyalty to government, that is immeasurable. Our army and navy are small forces compared with this almost unknown magazine of power. The tramp of feet today on our streets, the rattle of wheels, the whistle of automobiles, all tell of holiday, of patriotism somewhere, of the history of freedom, and the happiness of the people. I saw a man this morning wearing a cap, the sign that he was a captain in some field of industry. He had on his best. By his side was his little son, perhaps six years old. Father measured his steps to suit the short steps of his son. The little fellow was taking in the spirit of patriotism without knowing it. Neither knew the meaning of the day. On other days the father could not have accommodated his step to that of his son. His duty on train or steamboat would have required longer steps, more hurried steps, less thought of his son. This national holiday contains the spirit of patriotism. Its content is sacred to the civic heart.

The foremost and most typical American citizen passed away on June 24th. His natural endowments compensated for any lack in collegiate training and made his greatness the more conspicuous and impressive. Grover Cleveland was too large to be seen in the light of passing events. Like some great mountain he must be seen in his majestic outline, as he rises among the great men of his time and is seen at a distance. The fut-

ure historian will find that his altitude puts him above his fellows.

These random thoughts of patriotism lead me to believe that, as patriotism is deeper and larger than its conscious expression, so we may say that there is a subconscious piety deeper and larger than we are accustomed to believe. Churches, Sunday schools, religious institutions and literature, are expressions of the religious faith and purpose of this great nation. Underneath these is an unworked mine of faith in God, love for truth, and a loyal purpose to live for Him who died for sinners. The spurious professions of religion keep back many noble souls from taking a positive stand for righteousness. Here is a large field for Christian work. It is a field more fruitful than any mine or forest or farm. If Christian faith fail, civic patriotism will die. Piety and patriotism are among the deep things in the human heart and they are forces that can protect a nation and save a world.

W. W. Staley.

TEACHER-TRAINING AND THE MINISTRY.

The minister of the Gospel is a unique personality—his holy office entitles him to the respect, love, and veneration of all the children of God. His opportunity for Christian service is immeasurably greater than that of any others who name the name of Christ. He is a specialist in the greatest field of life's activities. He is a captain in the noblest army that ever faced a foe. He is a veritable keeper of the oracles of God.

As a specialist, it becomes the minister of the Gospel to scrutinize with penetrating zeal and interest every suggestion that may be offered for the betterment of the kingdom. To be sure he will not adopt all the suggestions he may meet, but he will investigate and examine and try them all. This is to be a specialist—to keep abreast of the suggestions for progress in one's line of work. As a captain of salvation it behooves him to study every maneuver of every other successful captain in the same army or suggestions from soldiers in the ranks qualified to make them. Thus he will advance to the position of a captain loved and respected and honored by all. As a keeper of the oracles of God, he will see to it that every means by which those oracles may be most successfully delivered to man is used in his own work and endeavors.

Teacher-Training is a field of investigation demanding the minister's examination and scrutiny, a strategic movement which as a good soldier of the cross he can not afford to neglect, a method preserving the oracles of God and trans-

mitting them to the hearts and consciences of men and women, boys and girls, which his own best interest will drive him sooner or later to adopt as a part of his program of life and labor. And why is this true? Because Teacher-Training means better Sunday school teachers; this means more Sunday school pupils and better Sunday schools; which in turn means a growing, expanding, progressive, aggressive, virile church. The great majority of church members come from the Sunday school. To better the Sunday school is, therefore, to add greatly to the growing powers of the church. The best interests then of our ministry are wrapped up in Teacher-Training, which means the growth and development and betterment of our Sunday school and ultimately of our churches as well.

The committee of the Convention on Teacher-Training and the committee on Sunday schools naturally look to the ministry as firm allies and unequivocal supporters of the Teacher-Training idea as it now seems to be developing among us. We do not believe that our expectation will be disappointed. We look to them for large support and encouragement, and we believe that we shall get both.

W. A. Harper,

Chairman Committee on Teacher-Training.

An English paper (name unknown) is said to have given what are called "the fourteen mistakes of life," as follows:

1. To set up our own standard of right and wrong, and judge people accordingly.
2. To measure the enjoyment of others by our own.
3. To expect uniformity of opinion in this world.
4. To look for judgment and experience in youth.
5. To endeavor to mould all dispositions alike.
6. To look for perfection in our own actions.
7. To worry ourselves and others with what can not be remedied.
8. To refuse to yield in immaterial matters.
9. To refuse to alleviate, so far as lies in our power, all that which needs alleviation.
10. To refuse to make an allowance for the infirmities of others.
11. To consider everything impossible that we can not perform.
12. To believe only what our own finite minds can grasp.
13. To expect to be able to understand everything.
14. To live for time alone, when any moment may launch us into eternity.

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CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week\$855.77

Monthly Dues:

Helen Foster\$.20

T. C. Foster05

J. Maryon Sanders30

Rillie Stephenson20

Edwin Hicks10

Lenoa Hicks30

Virgil Hicks10

Monthly S. S. Offering:

Greensboro, N. C. 2.18

Spring Hill, Va., Birthday

Offering 5.25

Five Mile Christian Church,

Mt. Orab, Ohio 2.55

South Norfolk, Va. 1.70

Grace's Chapel, N. C.50

Happy Home, N. C.66

Graham, N. C. 1.00

Linville, Va. 1.07

Special Offering:

4 Pictures, by Mrs. W. B.

Tunstall, Henderson, N. C. 1.00

Return postage, by L. M.

Shrinkle10

I doz. Pictures, by Rev. W.

L. Wells 2.40

Amt. 24th week, 1908—\$ 19.66

Total\$877.43

Elon College, N. C., July 1, 1908.

My Dear Children and Friends: Nice report; welcome to the new cousins; larger number reports from Sunday schools than usual. We appreciate very highly the kind help our distant cousins give us from Five Mile Christian Sunday school, Mt. Orab, O. It certainly was thoughtful of them. Our Spring Hill cousins give us a nice birthday offering this week. The money comes in so many ways that the manner of it is interesting. The feelings of people express themselves in as many ways as their faces differ.

We are expecting another friend soon

For Jellies and Preserves

On the proper sealing of your jellies and preserves depends their "keeping." Metal and glass caps too often leak; tying with paper is next to useless; old lids are often insecure.

Simply pour Pure Refined Paraffine over the tops of your jellies, or dip the closed end of the jar (after cooling) in melted

PURE REFINED PARAFFINE

and you will have sealed them perfectly. It's impervious to acids, water, mold and moisture. Has no taste or odor and is perfectly harmless.

Pure Refined Paraffine is used for washing, starching and ironing and numerous other household purposes. Comes in single cakes with full directions inside. Sold everywhere.

STANDARD OIL COMPANY
(Incorporated)



to follow Bro. Carleton's example and send us \$5.00 per month. This amount and our farm production, we believe, will feed, clothe and educate an orphan. What do you think of that as a moral business investment?

We hope that all our friends will rally to the work just now—for July and August are our hardest financial months. The items of farm interest at the Orphanage are: our meadow hay is stacked; cotton worked third time; five acres of corn "laid by;" 4,000 more potato slips set; and July 2d fine rain.

With love to all,

Uncle Jim.

Crewe, Va., June 21, 1908.

Dear Uncle Jim:

Here I come late again, but you will excuse me, for I have spent a little time with my aunt in Norfolk since my last letter. I had a nice time and my little brother was so sweet too. I will send in his name this time. He will try to be a faithful little worker. It is not much, but his little mite will help to make some one happy. Enclosed you will find 25 cents, my dues for May and June and 5 cents for my little brother.

Love to you and all the cousins.

Helen S. Foster,

T. C. Foster.

Glad to have your little brother, Helen. Hope he will be as faithful as you have been.

Elon College, N. C., June 24, 1908.

Dear Uncle Jim:

Enclosed please find thirty cents, my dues for June, July and August.

Fondly, your little nephew,

J. Maryon Saunders.

Are you going to take a long summer nap, little men? You want to be sure of your money though. Well, if you hap-

pen to wake up be sure to send us a letter.

Roanoke, Ala., June 24, 1908.

Dear Uncle Jim:

We are having a good time eating fruit and picking berries. My sister Ada has just got home from Eufala, Ala. She enjoyed getting out and picking berries with me. We are so glad to have her with us. Wish Bettie could come this summer too, but she is so far away don't guess she will come. You will please find enclosed twenty cents for May and June. Hope the little orphans are all well.

Your little niece,

Rillie Stephenson.

I know you will enjoy sister's visit, Rillie, and can picture you both with stained fingers and black mouths from the luscious berries.

Ridgeway, June 30, 1908.

Dear Uncle Jim:

Will you admit me into your band of cousins? I enjoy reading the cousins' letters very much. Enclosed please find a dime. Your loving nephew,

Edwin Hicks

Glad to get your letter, Edwin, and have you join the Band. You will enjoy reading your first letter and you must be sure to write again.

Ridgeway, June 30, 1908.

Dear Uncle Jim:

I am eight years old and want to join the Band of Cousins. Brother and I enjoy playing with our calf. Am glad to know that William and Everton have such a nice yoke. Hope they will prove to be gentle. Enclosed you will find a dime. Sincerely,

Virgil Hicks.

You are indeed welcome to our ranks, Virgil. Can you manage your calf?

Ridgeway, N. C., June 30, 1908.

Dear Uncle Jim:

I send in my dues for May, June and July. I guess you think I have waited a long time to send them. How are the little orphans enjoying this warm weather?

Lovingly yours,

Lenoa Hicks.

This is a nice cool hill on which we live, Lenoa, and we have had very few real warm days.

PROGRAM NORTH CAROLINA AND VIRGINIA SUNDAY SCHOOL CONVENTION.

Place, Bethlehem, Alamance Co., N. C.
Tuesday, July 14, 11:00 A. M.

I. Call to Order by President, D. Jennings Sipe.

II. Devotional Exercises, Rev. C. C. Peele.

III. Appointment of Committee on Enrollment and Registration.

IV. Welcome Address, Rev. T. W. Stroud.

V. Response, Howard E. Truitt.

VI. Annual Address by President.

Afternoon Session.

I. Praise Service.

II. Appointment of Special Committees.

III. Report of Committee on Music, Mrs. J. W. Patton, Chairman.

IV. Address: Sunday School Home Missions, Rev. J. W. Holt.

V. Report of Committee on Temperance, Dr. S. T. A. Kent, Chairman.

VI. Miscellaneous Business.

Evening Session, 8:15 P. M.

I. Song Service.

II. Report of Committee on Enrollment and Registration.

III. Address, Mr. Louis J. McIntosh, General Secretary Virginia State Sunday School Association.

Wednesday, July 15, 9:30 A. M.

I. Devotional Exercises, Rev. J. W. Patton.

II. Report of Committee on Primary Work, Miss Effie Iseley, Chairman.

III. Report of Committee on Class Organization, Rev. W. C. Wicker, Chairman.

IV. Report of Committee on Home Department, Oscar W. Hines, Chairman.

V. Address: The Organization of Young People, Rev. L. F. Johnson.

VI. Address, Mr. Louis J. McIntosh.

Afternoon Session.

I. Song Service.

II. Report of Committee on Sunday School Literature, Prof. J. T. Cobb, Chairman.

III. Address: Teacher Training, Prof. W. A. Harper.

IV. Address, Rev. J. O. Atkinson, D.

D., Editor The Christian Sun.

V. Miscellaneous Business. Appointment of Standing Committees, etc.

Theodore Roosevelt is the only man now living who has held the position of President of the United States.

The children of the public schools who eight years ago gave their dimes for a Lafayette equestrian statue will learn with pleasure that the statue now stands on its pedestal in the Place du Louvre in Paris and was formally unveiled July 4th.

The N. Y. Tribune says: "The proposal to surmount graves with glass headstones inclosing photographs of the deceased threatens to add a new terror to death and an added melancholy to the graveyard." That is not as bad as might be. There is, or used to be, in the cemetery at Charleston, S. C., the figure and likeness of a woman carved out in stone, true as the Italian artists could make it to life, sitting on her own grave-stone looking down upon the mound beneath which her body sleeps.

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As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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3:15	8:00	Cape Fear	7:20	2:46	
3:21	8:08	Lillington	7:15	2:41	
3:28	8:16	Harnet	7:06	2:32	
3:33	8:21	Bunlevel	7:00	2:26	
3:43	8:32	Linden	T 6:50	2:16	
3:50	8:40	Carlos	6:41	2:09	
3:54	8:44	Buckner	6:37	2:05	
3:59	8:49	Slocomb	6:33	2:01	
4:08	9:00	Carver's Falls	6:23	1:51	
4:17	9:10	Tokay	6:16	1:44	
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THE SUNDAY SCHOOL.

THE BIBLE AS GOOD READING.

Third Quarter, Lesson II. July 12, 1908.

Saul Chosen King. 1 Samuel 9, 10.

Golden Text.—"He that ruleth over men must be just, ruling in the fear of God." 2 Samuel 23:3.

The story of the selection of Saul as king over Israel is one of the most graphic narratives of the Old Testament. It abounds in references to the religious and social customs and sets clearly before the readers the conditions under which the experiment began. It makes clear the Divine guidance of the whole transaction.

Saul Seeks Samuel.—The family of Saul must have been of wealthy people and of high consideration. He was of the tribe of Benjamin. A young man of gigantic stature and an athletic frame. In all probability the animals of Kish's herd were let run at large to find pasturage. Saul was sent to search for them. Such is quite common and each owner has his own stamp marked upon his cattle. The mention of it leads to the discovery of the strayed animals. This ramble of Saul's had nothing extraordinary in it, except that often while attending faithfully the small duties, God brings about greater things for us.

Saul failed to find the strayed animals and came to the city of Ramah to consult Samuel, the prophet of the Lord.

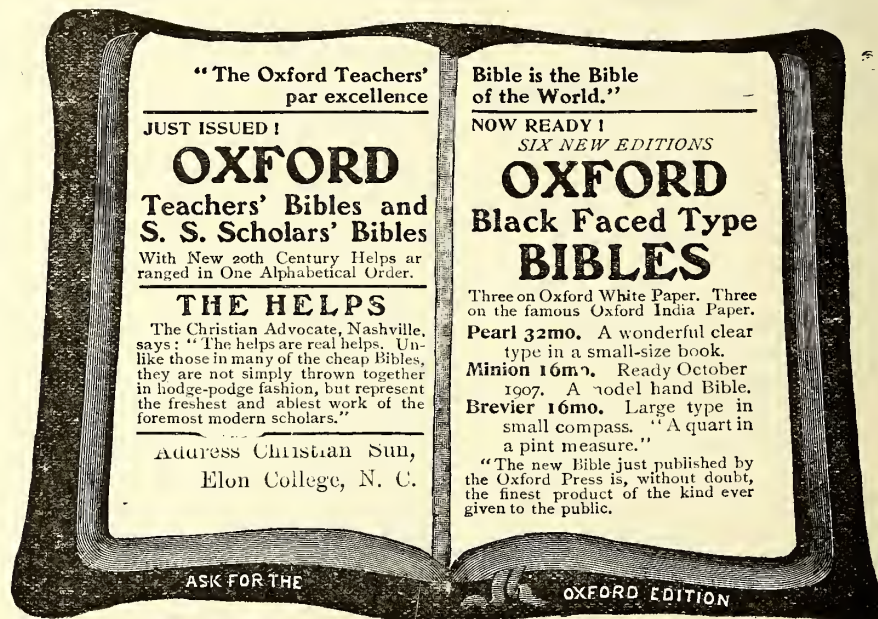
According to Eastern notions, it would be considered a want of respect for any person to go into the presence of a superior without a present of some kind, however trifling in value. The bread that Saul had carried with him was consumed and in the emergency one of Saul's servants said, "I have the fourth part of a shekel" (valued a little less than six-pence). This they gave to Samuel, who assured them that the animals had been recovered.

Saul was well entertained by Samuel during the night. Then with a vessel of oil Samuel anoints Saul king, kissing him, bidding him to go homeward and, to assure him of God's favor, tells him that he will meet on the way two men who will inform him that his father's asses are found. He would also meet three men who would give him two loaves of bread, and a company of prophets, and the Spirit of the Lord would come upon him enabling him to prophesy. These signs all happened just as Samuel had told him. Influenced by the words of Samuel, as well as by the accomplishment of these signs, Saul's reluctance to undertake the onerous office was overcome.

The Public Selection of a King.—"Samuel called the people together at Mizpeh"—a shaft-like hill near Hebron,

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Fall Session begins September 15, 1908.

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500 feet high. The national assemblies of the Israelites were held there. A day having been appointed for the election of a king, Samuel, after having charged the people with a rejection of God's institution and a superseding of it by

one of their own, proceeded to the nomination of the new monarch. As it was of the utmost importance that the appointment be made under divine direction and control, the determination was made by the miraculous lot, tribes, fam-

ilies and individuals being successively passed until Saul was found. His concealment of himself must have been the result of modesty, or sudden nervous excitement under the circumstances. When dragged into view he was seen to possess the advantages which won the favorable opinion of the people.

G. W. Tickle.

THE COUNTRY PREACHER.

He is a very important personage, especially in his own estimation. His bump of conceit is usually well-developed, and this makes him think a great deal of himself. He pays a great deal of attention to his personal appearance, because he knows that people have great respect for a fine appearance. He rides a good deal in a buggy, because he has to in order to reach his far distant appointments. The people along the road look at him as he dashes by, and wonder if he has anything to do other than to ride about the country, eat ham and chicken, and have a good time. He usually dresses himself in a long black coat, with trousers to match, wears calf-skin shoes, a derby hat and a fourteen-carat gold watch and chain. He can usually be distinguished from other men by his standard uniform of black. There is a strong chemical affinity between the average preacher and a black suit of clothes.

When he holds forth in the pulpit he remains in mortal fear that he will not be heard. This fear impels him to talk in stentorian tones. These tones give the most of people the headache or a feeling of bewilderment. This bewilderment usually banishes whatever thoughts may have been conveyed from speaker to hearer, and the result is a vacuum. Hence, the reason why the most of the people who attend church can't tell what the sermon was about when they get back home. He talks as if the people were deaf, and prays as if the Lord were deaf. He gesticulates and perambulates; he emphasizes and affirms, he shouts and he hollers. All who listen will be sure to hear him and all who look will be sure to see him.

He also visits among his various flocks. He has to. The people demand it. He must be with them in their homes. He must acquaint himself with the history of every family, know the members every one by name, be not only their spiritual adviser, but also their temporal entertainer, and frequently act as their agent in sundry secular transactions. He must break bread with them and spend hours with them in song and story. He must be regular and impartial in his visits and make it his ruling

purpose to promote peace and suppress discord among his people. Like St. Paul, he must be all things to all men in order that he may save some.

He gets pay for his work, mostly in air and water. His people are very generous toward him. They don't want him to become burdened with riches. They think he will be happier in poverty than in riches; hence, they keep him poor. This is very considerate. It helps him to lay up treasures in heaven. It also relieves him of paying burdensome taxes. He is a brave man, because none but a brave man can be a country preacher. He is brave because he pursues his work in spite of the good prospects for poor pay. He is brave, because he deliberately chooses a calling which inevitably places him among that class which the Savior referred to when he said, "The poor ye have always with you." He is brave because the heat of summer and the cold of winter have no power to keep him from filling his appointments. He is brave because he stands for the right against the wrong, regardless of the consequences. When the time shall come for all inequalities to be evened up, and honor given to whom honor is due, the average country preacher will not be the least among those whose names are embossed upon the tablets of fame.

One of Them.

WHEN YOU ARE TIRED.

Don't grit your teeth and work harder.

Ease up a little.

Don't talk any more than you can help. Talking takes vitality.

Lie down in a dark place, if only for fifteen minutes.

Don't read anything in which you are not interested.

Don't feel that everything must be done in one day. There are 364 more.

Realize that it is better to leave things undone than overdo yourself.

Avoid people and their woes at that time. Seek some one frivolous.

Don't try to improve yourself. Give your mind a rest.

And don't forget that a little lemon juice in cold water in the morning is a great help.—Exchange.

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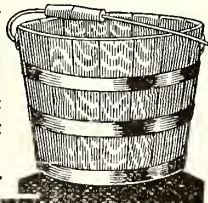
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THE CHRISTIAN SUN,
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MARRIED.**Britton-Roberts.**

At the home of Mr. and Mrs. S. J. Roberts, Windsor, Va., a very quiet but beautiful wedding took place Thursday, June 11, when Miss Hattie Gertrude, their accomplished daughter, became the bride of Mr. Robert G. Britton, of Norfolk, Va.

The parlors were beautifully decorated with ferns and potted plants, and the soft light of the candles made the scene very picturesque.

The bride wore a handsome traveling suit of blue, with hat and gloves to match. She entered the parlor with her maid of honor, Miss Claudeane Roberts, and was met at the altar by the groom and best man, Mr. J. G. Roberts, brother of the bride. Rev. J. M. Roberts, of Sunbury, N. C., officiated. Immediately after the ceremony the happy couple were driven to Windsor, where they took the train for an extended bridal tour. J. M. Roberts.

Sunbury, N. C.

Iseley-McCauley.

In Orange Co., near Effland, N. C., at Mr. Geo. Crutchfield's, June 24, 1908, Mr. John A. Iseley and Miss Mary McCauley were united in marriage by the writer. They have the best wishes of many friends and relatives. May their lives be long, prosperous and happy.

Thos. W. Strowd.

Beale-Gay.

At the home of the bride's father, Mr. E. E. Gay, near Windsor, Isle of Wight Co., Va., May 27th, 1908, Mr. Edwin W. Beale, of Southampton Co., Va., and Miss Eva P. Gay. The young and happy couple have the best wishes of their many friends.

Babb-Smith.

At the home of the bride's father, near Suffolk, Nansemond Co., Va., June 21, 1908, Mr. John B. P. Babb and Miss Grace Horace Smith. May their lives be long and happy together.

H. H. Butler.

Strowd-Edmundson.

At the residence of the bride's sister, Mrs. W. P. Turner, Garner, N. C., on June 30, 1908, Rev. Thos. W. Strowd led to the marriage altar Miss Kate Edmundson, and Rev. C. C. Peel spoke the words that united their lives as one.

The bride ranks as one of Johnson county's most successful teachers, and by graces and charms holds an enviable position in the social circle, while the groom is popular and beloved as a teacher, as a man, as a preacher and pastor;

but it is in his selection of a life-companion that his best judgment has been displayed.

Everything combined to add to the pleasure of the occasion—an ideal day, a social crowd, numerous valuable presents, a charming bride, a delighted groom, a brief ceremony, and a dainty repast. The bridal party left on the afternoon train for Chapel Hill, the home of the groom, where they were joined by a large circle of relatives and friends at a sumptuous supper.

Nearly thirteen years ago this writer and his wife were united by the groom, and since that time has waited patiently for the opportunity to return the favor the same in kind.

May their lives be happy.

C. C. Peel.

Schooby-Way.

At the residence of the bride's father, Mr. K. B. Way, of Lee County, N. C., Miss Alma Way was united in marriage to Mr. Arthur Schooby, June 28, 1908. Quite a number of relatives, friends and attendants were in attendance. The writer spoke the words which made the happy couple husband and wife. Mr. Schooby, formerly of Pennsylvania, holds a position with Brownstone Quarry Co. of this place. Miss Way is the charming daughter of Mr. and Mrs. K. B. Way. These young people have the best wishes of friends and relatives.

E. L. Stack.

DIED.**Whitley.**

At Dendron, Va., June 16, 1908, Mr. Joseph Benj. Whitley, aged about 28 years. He was sick about two weeks. He bore his sufferings with much Christian fortitude, being resigned to the will of the Lord. Just before he died, he asked his sister what road she was traveling, and her reply was, "I am going to heaven," and he said, "Come, let's all go to heaven." He was a member of Mt. Carmel Christian Church. His funeral services were conducted by his pastor at the church and his remains were placed beside those of his father in the church cemetery. He leaves a devoted mother, two brothers, two sisters, a loving wife and many friends. The Lord bless and comfort the bereaved ones.

H. H. B.

Joyner.

Near Ivor, Va., June 18, 1908, Elmer Jessie, the sweet and interesting little baby of Brother and Sister Charlie E. Joyner, aged eight months and twenty-four days. The funeral services were

conducted at Antioch Christian Church by the pastor, and her little remains were placed away in the church cemetery to await the coming of Him who said when on earth, "Suffer the little children to come unto me and forbid them not: for of such is the kingdom of heaven." Brother and Sister Joyner have the sympathy of their many friends. The Lord bless and comfort the dear parents with the blessed hope of meeting their little one by and by in heaven.

Munford.

At Zuni, Isle of Wight Co., Va., June 19, 1908, Miss Nina B. Munford, the beloved daughter and only child of Deacon N. B. Munford, aged about 23 years. She was sick only a short time, about two weeks. Her sufferings were great, though she bore them all with great fortitude, being resigned to the will of her dear Savior. She made a profession of religion when a little girl and united with Antioch Christian Church and was true and faithful to the end. She was truly a sweet-spirited Christian, beautiful, intelligent, and greatly beloved by all who knew her. Her mother died when she was about two months old. Therefore her grandmother, Mrs. Geo. Eley, the beloved mother of Brother John M. Eley, raised her up in the nurture and admonition of her mother's God. Sister Eley and her uncle, John M. Eley, and his family were all greatly attached to Nina. They all loved her devotedly and it seemed hard for them to have to part with her, but the Lord knew what was best and therefore, while everything was done that could be done for her recovery by loving friends, a trained nurse and a good physician, He took her to Heaven to live again with her dear mother where sorrow and death can come no more. She was taken sick at Zuni, while visiting her aunt Mrs. Hugh Stephenson, and was not permitted to return to her home, but was carried by the angels to that blessed home beyond the clouds where mother was waiting and watching for her darling to come. The funeral service was conducted at Antioch by the pastor on Sunday and her remains were placed beside those of her dear mother to await the resurrection morn. The Lord bless and comfort the dear bereaved ones.

H. H. Butler.

Harper.

Lelia Mae, the nine-months-old daughter of Mr. and Mrs. W. E. Harper, died at their home in South Norfolk, Va., June 22, 1908. The mother being very sick with typhoid fever the burial services were conducted at the grave June

23d by the writer, assisted by Rev. M. L. Bryant, and her little lifeless form laid away in Magnolia Cemetery to await the resurrection morn.

To the sorrow-stricken parents a pastor's sympathy is extended. Longfellow has so truthfully said:

"There is no flock, howsoever tended,
But one dead lamb is there!

There is no fireside, howsoever defended,
But has one vacant chair."

J. O. Cox.

RESOLUTIONS OF RESPECT.

Whereas, is has pleased our heavenly Father, on April 5, 1908, to remove from earth and the cradle roll of New Hope Sunday School little Lizzie Frazier, daughter of Brother and Sister Charlie Frazier, aged 6 months and 27 days,

Resolved, first: That we humbly submit to His will who doeth all things well, feeling that our loss is her gain.

Second: That the whole school sympathizes with the bereaved family.

Third: That a copy of these resolutions be sent to the bereaved family, one recorded on the secretary's book, and one sent to The Christian Sun for publication.

Mrs. Cora Batten,
Mrs. Florence Perry,
Mrs. Sarah King,
Miss Lula Edwards,
Committee.

NOTICE.

The North Carolina and Virginia Christian Sunday School Convention will meet at Bethlehem Church, Alamance county, Tuesday and Wednesday, July 14 and 15, 1908. All delegates coming by railway please notify me at once in order that I may arrange to convey them from Elon College to the church.

Respectfully,

L. D. Rippey.

Altamahaw, N. C.

GREENSBORO, N. C.

We have just closed a successful revival at Greensboro. Rev. P. H. Fleming, D. D., of Burlington, was with us and did nearly all the preaching. Four members have been received and others will join soon. The Sunday school is in excellent condition, the average attendance for the past quarter being 104. Sunday, July 5th, we will hold our annual patriotic service. The morning service will be conducted by the young men of class 21. Said class is doing fine work.

Next Wednesday evening the election of Christian Endeavor officers will take

place. Our Junior Endeavor department is in fine shape. Virgie Truitt is president. The little people are giving us sweet music every Sunday morning.

Sunday will be the day for the election of delegates to attend the North Carolina and Virginia Sunday School Convention. Our school will be well represented.

Mr. D. Jennings Sipe and wife have recently moved to the city. We expect them to be a great help to us in our church and Sunday school work.

Pastor Wells and Doctor W. T. Herndon are holding a revival of unusual interest at our Palm Street Church. There have been more than twenty conversions to date. The church is making a fine record this year. The Sunday school is more than one hundred strong.

Mr. Simeon Atkinson has been with us recently doing some good work for The Christian Sun.

L. F. Johnson, Pastor.

The Lusitania crossed the Atlantic by the long route in four days, twenty hours, and eight minutes, having made 641 miles in a single day. This greyhound of the deep is a wonder.

The chief of the U. S. Department of Agriculture estimates that the crops of 1908 will be worth \$8,000,000,000. He says: "Indications at the present time are for great crops. For eight years the American farmer has enjoyed unprecedented prosperity, and now the ninth promising harvest is practically assured. Never in the history of the United States have there been nine such years, years of big yields and big prices."

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TRINITARIAN AND UNITARIAN.

"It is essential to salvation to believe in the three persons in one Godhead, as they are revealed to us in the Scriptures," wrote a distinguished theologian. The only true God is that God who has revealed himself to us in the Scriptures, and the very end of the Gospel is to bring us to the knowledge of that God precisely in the aspect in which he has revealed himself.

The whole plan of redemption in all its parts, is founded upon the doctrine of the Trinity. Adoption, sanctification, justification, everything that makes the Gospel the power of God unto salvation is based upon and is explained by this basic truth—the doctrine of the Trinity.

The impressive rite whereby we are initiated into the church, is in the name of the three persons of the Trinity, Father, Son, and Holy Spirit.

The Word of God teaches with unsurpassed clearness, that the knowledge of the true God and Jesus Christ, whom he hath sent, is eternal life. It is equally true, that the Scriptures teach we are obliged to honor the Son as we honor the Father.

As a matter of history, no one can successfully dispute that wherever and whenever the doctrine of the Trinity has been either abandoned or merely obscured, every other characteristic of the Gospel has gone with it.

This most valuable asset in our country is the glorious Gospel of the Son of God. It lies at the basis of all its greatness. This is, in fact, fundamentally a Christian country.—Presbyterian Standard.

SEASHORE EXCURSION TO NORFOLK BY SEABOARD JULY 14-16.

The Seaboard will operate their next seashore popular excursion to Portsmouth-Norfolk and Virginia seashore resorts, leaving Raleigh and Durham at 9:30 a. m. Tuesday, July 14, making connection with trains from Oxford and Louisburg, and taking on passengers at all points to Weldon, arriving Portsmouth at 3:30 p. m., allowing a day and a half and two nights in Norfolk. Returning to leave Portsmouth at 9:00 a. m. on Thursday, July 16. Round trip rate from Raleigh and Durham \$3.00; Louisburg \$3.00; Oxford \$2.50; Henderson \$2.50; Weldon \$2.00.

See your agent or address undersigned for further information.

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Northwestern Mutual Life Insurance Co.**RECORD OF NORTHWESTERN POLICY NO. 95,216.**

Twenty Payment Life Plan, with additions, issued January 19th, 1878, at age 31. Amount, \$2,500 - Annual Premium, \$77.08.

The insured paid the premiums in full, using the dividends to purchase full-paid participating additions to the policy. At the anniversary of the policy in January, 1908, the full-paid additions amounted to\$1,765.00
Original policy 2,500.00

Total paid-up policy\$4,265.00
Total premiums paid 1,541.60

Insurance exceeds premiums paid by\$2,723.40
The additions to the original policy are\$1,765.00
Total premium paid 1,541.60

Excess of additions over premiums paid\$ 223.40
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